PART I

MR. NYLAND: So, the Christmas fund, and the Christmas activity. And I also hope, Christmas spirit. We're getting quite close now, towards Christmas, the end of the year, the period of resolutions. You have to begin now. Don't wait till the last day of the year. You might say that you always have to take your life in your hand. When one talks about one day of austerity, one really means many days. When there is one day of simplicity, it should be many days of simplicity. When one says one day of consciousness there should be many days of that. That would be growth, that would actually mean that we're getting somewhere.

And towards the end of the year you start to think, do you get somewhere? Is it clear that you are leaving certain things, because by that you will know if you get somewhere else. Old attachments, clearer thinking, easier to make up your mind and come to a conclusion. Openness regarding the possibilities of reaching a conclusion. All the different indications there are of what we know of unconsciousness. Not necessarily as yet being able to overcome what belongs to the Earth and for a long time still connected with it, but decisions which can be made much clearer; I say in a shorter time, not too much thought about it anymore. The thought has to be reduced. The thinking process has to become smaller, simpler, because when your mind gets filled with things that really matter, all the rest of the mind does not feel at home. It doesn't really belong there too much. You must give it a little room. You still have a body, you still are living on earth; you cannot forget it, you never can neglect it.

Must Remain in Transcription Room

But, what is it that one prepares for? The impossible? Or the unforeseen? Or that what is not understood? Or that what will require on the part of oneself a giving and before you always have ~~(not)~~ held on to yourself? What will have to change? What is it that you feel that could change? Because if you look at your mind, and of course if you look at your heart, and it is crowded with a great many thoughts and feelings which keep on fighting for a little place every once in a while and not withstanding that, there is always room for a special kind of event when, unforeseen, something all of a sudden comes and it hits you. There is always room. It seems as if then such an event because of its depth will push much of it out of the way. After a little while there is again a balance and the depth of what one has felt perhaps becomes a little less. But nevertheless, in one day, there are many times certain things that come and affect you. They all find room. Sometimes they find room in your heart, sometimes too many, so that the heart doesn't function, you might say, it stands still. All the blood is squeezed out of it or it is used up for the digesting of such events. So is it every day really, of one lives, because it depends entirely on the degree of your sleep.

The more you try to Work, the more you will be vulnerable but the more material there is in you to be able to counteract it. The balance of oneself shifts gradually, as it does towards the end of a year. Towards the end of one's life, towards that what ultimately becomes total austerity. Because when the body

doesn't exist, it doesn't need any food. One concentrates at the present time already in preparing, not for your death; I don't mean that. I mean for that what can now die. A great deal can die you can live without. You can measure even your words by inches and not by yards. You have to be careful already early about the expenditure of your energies. You have to be careful for your body; you have to take care of it. You have to know, you must find out that kind of experience. You must know then that only by that experience of watching yourself you will get the wisdom to know what to do cause many times doctors will not be able to tell you because you don't tell them everything. There are indications in one's life that you only know, only you yourself. Very subtle, very sensitive, just passing by and you don't want to admit it, cause there is always something connected with it that you have fear. How to live, fearlessly? How to be able to accept what actually is given in such a way that you're not bowled over by it. So that even unforeseen events, when they do happen, you can take. It's difficult when things happen that actually start to affect you so deeply so that time must be spent, energy must be spent, sometimes tears must be spent. So that you really for a little while become engaged in the life of someone else. That is you really start to think, what is this all of a sudden, such strange happening. How can it be that such things occur on the Earth? Why is the earth the way it is now? Why is it that all this great difficulty that we have, already, much more than one would imagine?

Partly because the earth is at the present time what it is now and partly because we become more sensitive. But in accordance with the sensitivity more is given but if it is given and it is not used we suffer too much. We don't use the things we have as yet. We really don't know maybe how to use it. But for that you think between now and the new year how to use what you have. How to put it in the proper place. It is as if you're going to furnish a room for next year. You carry over from this year whatever you wish. You can even have a lazy chair, but you must use it. Leave all the clutter, somewhere. Drain yourself. When we say draining, it means to let go what need not be there so that it is not too tight for you, that you can really, relax, mentally relax and, of course, emotionally. To come to yourself. To behave as you feel you ought, to behave and for which you have energy. But that even the energy that you would like to spend may not be able to be spent in such a short way. Maybe you need longer time, maybe sometimes you have to slow down in order to catch up with your mind. Maybe you should study your thoughts a little. The occupation of your brain with all kind of things and many times quite useless. Again and again talk; that what you really should not say but you do it because you don't control it. Work is not for the control. Work is for equilibrium. It is for balancing all facts so that that what is heaviest and weighs the heaviest will gradually, because of that influence, because of its influence of importance, push the other out because there is no room then, in exactly the same way when a deep experience pushes out ordinary life.

What is really the growth of one? What is this what we mean the level of ones being? One says it is life within one; and, if possible, life united, life which now is expressed in the three centers and which as three centers are functional and they help us to live on earth. But we wish to go to a different level. It is as if we would like to be reborn on another level. It is as if at the present time we live in darkness and we would like to go to light. It is exactly as a plant, a seed put in the ground. It starts to develop in its way the same way as we develop in our way. We make our feeling, our thoughts, and our physical behavior; make them come together more and more closer so that then one says the level of ones being i s the totality of all the functions in which there is life then concentrated, and it is then as if these three centers gradually become fused with each other. They form a unit and it is this fusion that becomes important. When a plant starts to grow, that is develop below the soil and finally comes out and is on the surface -- that is the point of fusion for the plant. It is at that time that it is for a little while, you might say, contemplating how it will grow up. That what was -- is below the ground is, of course in that sense, the past of the plant and then it has to decide -- it has to form a trunk and it has to form branches. It wants to grow like a man when he comes to the conclusion that that what he is as 3 centers when he is united with them and tries in this fusion process of Work to become whole and as a unit enters into a realm of light, that then the process starts of forming for

himself a trunk and branches of the future. That what is the root system for a man is his past that is based on that what he is thinking, feeling and what he is doing physically, that what become the branches for a man will be his consciousness, his conscience, and his will. Because at the point of fusion one faces two possibilities, one where one comes from and the other where one goes to. But the unit of being is uniting all three in one and at that time there is no knowledge of the three until the further development again makes it go into a new con- consciousness, a new conscience and a new will; also three.

This is the question of harmonious man -to dispel his disharmony. The accent is not to try to describe what is harmonious; it is a question of realizing what is within one disharmonious. When one grows and that what is the past become the roots, one stands on that what is past, one can then look towards the future, but the present is a process of change in which all the different saps which come up through the roots are going to be used, first, for the formation of a being; and at that time - I ve said many times - the period of that fusion process of becoming either solid or it may go over into a liquidity - it doesn't matter - there is a certain comparison with a melting point or boiling point and the temperature says the same at that time. It means that the growth for oneself for a long time does not seem to appear to be a growth. At the same time there is a formation of something within one which finally produces a higher level of being, leaving the roots for what- ever they are and getting ready for the formation of the trunk of the tree and afterwards, the branches; after that; ~~the~~ flowers; after that; seed.

If you can look at your life as if also at the end of the year there is a little state of fusion before you enter the new year; when you look at the Barn, the Barn is a process of fusion -you bring to it whatever your experience has been. The fusion is the creation of an atmosphere. The Barn and your past contains the roots of your existence when you go into the activity of the world partly connected with the Barn and partly on your own. That is why the Barn is a central point. That is why the Barn and the activities for the sake of the maintenance becomes a central point. It becomes the means of helping to maintain and again and again I must remind you that life will not always be this way and that you have to realize what part will you play? What will you understand of it? What will rest with you? How will your equilibrium be shifted towards the last part of your life? How will this dynamic process continue within the shell in which it belongs, the framework of your present life and how will that present life as a frame be moved gradually so that more and more the forces which attract it will become apparent within the framework of your life and that the equilibrium is shifted towards the possibility of losing yourself.

These are, I think, problems that you must think about because we are now in December. We have many little activities going. It's very good and there is a response and there is a unity, a wish to do something, you find out things, but let me ~~(remember you)~~ remind you never to forget that you have to Remember Yourself. That none of these little activities that you do-sometimes a little larger than the smaller kind; sometimes perhaps not profitable, only profitable for yourself, that the only reason we do these things is only for one aim - that is to help you, to help you to see yourself as you are, to accept yourself, to be able to have knowledge of yourself- the truth. You

will find it when you do things unusual and then because of this, again and again by association your ordinary mind will help you, your sincerity will help you, your honesty will help you - all of that has to be there.

" Stitch, stitch, stitch, through hunger and poverty, and dirt".

I hope you can Work.

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PART II

MR. NYLAND: I hope that sometimes the tapes of these meetings are heard by other groups. It becomes gradually quite impossible for me, and also for some of the others who take care of tapes as received, to answer; to answer intelligently; to answer completely. Because you listen to a conversation and every time you would like to make a little remark for elucidation or to tell them, "That is not the right word to use for that kind of a concept." But the sentence goes on and they keep on talking and they talk too long because they become repetitious and they don t make any more sense after that because nothing new is added. It does not matter if one says certain things twice or three times, but you have to give it another coat. You have to put it in a different kind of a form so that then it becomes perhaps more understandable to some but to repeat the same thing and then the questions are repeated which indicate that they have not even listened to what was said and you feel like ripping the tape apart and stepping right into it. And to tell them then, but of course they had an answer at most a week or perhaps even later,

they have forgotten; and therefore, I try more and more in certain meetings to answer certain questions that apparently have come up sometimes more than once. And then I have a vague hope that they will listen to it or that the proper person listens to it and I think I may as well give up that hope. I don t think it really happens. I think, in the first place, the tapes as we send them, at sufficient cost to us, are not really listened to and perhaps their particular state in which they are, they may not even understand some of it. And also there are too many. I grant that immediately, that there are too many tapes, too many meetings, too many opportunities, too much desire even of saying the same thing, even that I will become repetitious. It's not that one runs out of examples of life because they are legio and there is no reason why out of experiences in one's lifetime one cannot take certain things and then use them as illustrations. But that is not so much the point because then they take that and they start to imitate or then they take a task and they don t even know what a task is about; or they take something of someone else and sometimes the group leader doesn t stop such nonsense and foolishness. And perhaps even he becomes engaged in explaining. And then he loses himself. And a week later I hear it. Or, some of us, here, hear it also and they are incompetent to stop it. Now you can build it up again and then you can say on such and such a day at such and such a meeting you said certain things and that was not really right; I would have said it this way. But by the time they get it, where are they then; do they still remember? This is one aspect.

Another aspect of course is much closer home. We talk a great deal; there are many meetings, many questions, answers, one tape

after another. Here we are in the 1700 series and we re already past 30. I ve talked about the 1500 series. I haven t said anything about anything that went on before. Then I said 1600. Now I say of course 1700. And pretty soon I say, wait for the 1800. All of that, what for, really? Why can t you take All And Everything (caps.) and why don t you ever bring questions up about All and Everything? Why don t you ask? It would be very interesting that you actually had a question about it. I mean a good question. Not a question that would be solved for yourself by further Work but certain questions that would relate to concepts which are quite far away and one cannot really understand at the present time. But there may be some light shed on it so that you have a little bit more depth and perspective. Do you still read? Do you have little tasks? Do you really pick up the book? Do you honestly sit and read a few pages and let it penetrate? I have to ask, you see, because I have my doubts. And those now who do read, what I say is not meant for them. When you re not guilty, you don t have to worry. But you really, several of us, are really quite careless about the book. Because if you read it you would not come to certain questions you do ask. Or you would not even come to certain behavior which you have. There would be an understanding already if you had read All And Everything (caps) every day for a year. There would be a ~~bound~~ bond of fellowship among us. There would be much more understanding of Work. The level of us as a group and as people would really be much higher.

And immediately I ask that question, is it really necessary to do that? Is it really necessary that I say it? In the first place, what do we gain by it? Of course one can explain, you ~~get~~ get to be a better man. But that s a statement that you won t believe unless

you know it already because of such experiences so if I say that, it cannot get hold of you. Then the other is, that you hear it and you say "Yes" and then you try and you stop. And how can you be prodded into it again because I do believe it is necessary that you are prodded. It is necessary that you are poked in the ribs because you are asleep, most of the time. And then you make a resolution and then you want all of a sudden to Work and you start at the wrong end. You talk about Simultaneity or the Moment. And you have absolutely no concept what is meant. Impartiality you start to attribute to your ordinary mind. As if it actually could be impartial. And you still hope to enter Objectivity through the back door.

But the closer we come to the first of the year the less I will tell you about such things what you ought to do. The more it is necessary for you to come to conclusions yourself, to really sit quietly, at times, and to let things go through you. To experience certain things and continue with the experience and not to run away from them. I beg you, to finish certain things that you have run away from. Face, never mind the difficulty, not even care about the pain. If one Works, the pain belongs to that what is of the Earth. And the more you try to live away or at least, partly understanding, what it is that kind of a freedom, the less you will be bothered by that kind of pain physically. You will have worry and you will suffer. Sometimes you cannot understand why the suffering. Why do people grate on each other and why do some care for each other, ~~first~~ just like that? And why is it impossible to change one into the other? To change a non-caring into caring and to change a caring into a non-caring? Both are impossible. One continues to

not care and one continues to care. But one must place it. If it represents energy, it has to be used. And the usage is dependent on the conditions in which one lives. So that then, the caring or the non-caring, disappears and in their, in their place, there will be understanding; and understanding, if real understanding exists, is much more beautiful than caring. Because caring is only at most a little part of oneself. Understanding is the totality of one's being. And it is that aim, I think, that we should have; that is when you see others and you like them or dislike them, what would it be from the standpoint of your being? How could you find out? By trying to concentrate your thoughts and your feelings, both, on that what you like or you dislike. It will already disappear a great deal, when you can come to an agreement between your feeling and your mind. And if in addition you act on that what you then feel you also will become free.

One has to learn a great deal in this life. I hope that the opportunity for learning always will be there. I hope, also, that the wish, the wish to want to learn remains. And that you never will feel that you are already complete. And that you always will remain humble. I said the other day "In the face of the Lord". That really in you something starts to develop of a higher quality, something that is not connected with your thoughts or your feelings or even your activity, but something that becomes inherent in the level of your being and belongs to that, like understanding belongs to that, like a free will belongs to that, like an adjustment towards His Endlessness belongs to that.

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I say again, read more. But when you have read, digest what you have read. If you cannot digest it, it is probably not worthwhile reading or it is too difficult. Then try something a little easier, but be honest trying to find food. You go out to find food, you must look for it. Your eagerness will enable you to yield to difficult conditions. They will not be in your way any longer. But there has to be an eagerness. Sometimes one is born with it. Sometimes it is acquired because one realizes that a man must be eager for life. That is, alertness is the condition of his life that he has. Or that eagerness is the condition for life he has not as yet. This is the wish for a man. How to grow up and continue to grow.

Something practical, I would like to make sure that those who make things with their hands or whatever they use, that, of course, they would like to have a market or of course they would like to have a chance to sell it or to display it even. The Railroad Store is for that purpose. The Railroad Store is for the group. It's not for me. The Railroad Store has to show everything we make. Everything that you can make with the best of your intention, your real wish and enthusiasm as well as you can. It all can find a place. It will be on display. If it doesn t sell after some time we, of course, will have to remove it. The Railroad store is not a holy place. It's a place for us. We make it and it belongs to the group as a whole and it belongs to all enthusiastic people who wish particularly now for the Christmas fund to make something in which their heart can be put and which them without any question will find a place somewhere so that it can be seen and perhaps it even could be sold. I would

like to make that clear because there might be a misunderstanding and I don t want it. It is even so that if one would make bread the bakery would sell it for you. All kind of things that belong to us as a group at whatever level we happen to live and it doesn t make so much difference if the tastes differ a little bit. Because who has a right to what taste regarding things one makes with ones heart?

So I wish that you can work as much as you can. I also know ~~that~~ what I mean by that and what that involves. It means that when you make and I've made that condition, you are to some extent free from giving money and you can live in the hope that you can sell and I will not retract that statement. But you also must know that you have to be honest and you cannot withdraw from the necessity of making a donation which I definitely wish even if I say we don t need money, I want your attitude and the only way by which that can be shown is by making things or by having the right way of giving, otherwise I cannot tell you. I can tell you, but you won't know until you start to experience what I'm saying, then you know how difficult it is.

It s wonderful you see, because when we talk about and some other city also happens to listen to that tape and then after a week I get a letter with a little check enclosed: "This is what I have saved out of coffee breaks, out of not going too often to a lunch, out of not doing certain things that I usually do and saving the money: This is extra." There are letters like that also among us, thank God. "I want to make this, I haven t done it. I don t know exactly if it will work but I want to save some money and I do some extra work differently from the usual because I feel that I belong." You see I cannot give you the idea that you belong; I cannot do anything about if for you,

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I can talk about it, I can also say, I wished you were-that's as far as I can go. Then it is all your own and you have to know what it is with you what you wish and I will not, I promise, I willnot criticize you because I do not know your conditions. All I can see is what I believe in, and I believe in ~~Wokr.~~ Work I believe in the necessity for a person to try to understand his life. I believe in that what a man can do in order to gain a soul, in some form or other, not exactly knowing how, but that it will help him to become more in balance with himself; and perhaps have fewer question and also perhaps that he will be able to meet conditions unusual for him in a better way and that at the proper time he will be able to call himself a man who is honest and free and who can say that what he has to say in a very simple way-not only by words but by means of his emotional posture. You know what that is. That's his prayer. That's the way he will have to meet God when he prays. All about that I don t know anything about what you should be, but I can only ask you not to forget it, because I honestly believe it is very important in your life.

I hope we all will have a good weekend.

And so, good night, everybody.

END OF TAPE

Barbara Rosen 1/24/70

Proof: S. Green 1/25/70

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2nd proof: PAUL WOLFE 4/18